

keep off all secret enemies: let us hasten
to the pre-
sence of the institutor of the rite.

*>. Come, friends, let us celebrate that
solemn rite
which was effectual in setting open the
(secret) stalls
of the (stolen) cattle; by which MANU
overcame
"VisisiPRA;¹ by which the merchant, going to
the wood
(for it), obtained the water.²

7. At this sacrifice the stone (set in
motion) by the
hands (of the priests) makes a noise,
whereby the
nine-month ministrants celebrated the
ten-months
worship:³ when SARAM!,* going to the
ceremony, dis-
covered the cattle, and ANGIRAS rendered
all the rites
effective.

8. When all the ANGIRASAS, on the
opening of this
adorable dawn, came in contact with the
(discovered)
cattle, then milk and the rest were
offered in the
august assembly, for SARAM! had found the
cows by
the path of truth.

9. May ST}RYA, lord of seven steeds,
arrive, for he
has a distant goal (to reach) by a
tedious route:
fleet as a hawk he* pounces upon the offered
(sacrificial)
food: ever young and far-seeing, he
shines, moving
amidst rays of light.

¹ *Manur-visinpram jigdya*: Manu conquered
the enemy
without a chin, or as *sipra* means also a nose, it
might mean
noseless: *Sdyana* also saye *Indra* and *Vritra*
may be here
intended.

³ *Vanij-vankur dpa purisham*: the scholiast says
this alludes
to the story of *kakshivan*: see vol I, p. 291, verse
11.

³ Or, when the priests of both the nine and ten
months rites
" offered worship: see vol. i. p. 167, note
« *Saramd*, according to
Sdyana, may here signify
either
flowing, eulogistic, or sacred

speech, *taranatild stutiriipd*
vd̥k>
or, as usual, the hitch of
Indrā.